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- *12 de julho de 2021* ▪ *William Ariel Mounter* -

For a Revolutionary Teaching

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In the capitalist world, we see teaching and education being used as a way to promote capitalist and neoliberal hegemony within it, it is increasingly clear how positivism, especially neopositivism, within teaching serves more as a way to promote dominant discourse and give the impression that both teaching and education, science and technology are neutral and not part of politics, but in practice, what exists is both teaching and education, science and technology being used as a way to promote the capitalist discourse and how much the neutrality of both four is purely a way of capitalists and positivists to legitimize their discourses and hegemonize themselves in all classes and ages.

One of the main characteristics of education in the capitalist system is its extreme positivism, which leads people to accept the idea that both education and science are neutral and always trying to promote what they call “critical thinking” and “free thinking ”, but which in practice are rationalizations of hegemonic thinking and that cannot get out of it, we can see this very clearly in various channels and scientific dissemination sites and people who claim to be “skeptical” and “free thinkers”, where most they rationalize the dominant ideology, which is capitalism and neoliberalism, and promote it as being correct and the thought that represents both teaching and science itself.

More and more revolutionaries see this, then the need arises to know how to deal with these problems in the revolutionary way and how to prevent these rationalizations of dominant thought and positivism to become hegemonic in a revolutionary society and eventually lead to a return of capitalism throughout society.

First of all, we need the development of a revolutionary education, a revolutionary teaching, the joint planning of a revolutionary teaching and education project, ranging from kindergarten to higher education, where it is done by several revolutionary educators and by revolutionaries who are revolutionary enough to see how positivism, neopositivism, free thought and neoatheism lead to rationalizations of the dominant ideology and eventually to the return of capitalism, as stated above.

Some very important concepts within revolutionary education are the idea of revolutionary education, which is the teaching of revolutionary principles and ideas from an early age, such as an introduction to Marxism-Leninism, being able to question positivism, being able to think and understand the world around you in a revolutionary way, religious teaching in an agnostic and secular way that prevents people from becoming religious fundamentalists or atheist fundamentalists (neo-atheists and antitheists) and avoid the famous state atheism that leads to positivism and the cult of the state, teaching dynamic, teaching that follows the technological evolution of humanity, vocational and/or academic education since high school, among other points that can be discussed in the future, all the concepts mentioned here are open to discussion and may be discussed when setting up the revolutionary education plan.

With the idea of revolutionary teaching and revolutionary education in mind, we can then move on to the idea that science and technology must also be revolutionary and that science no longer needs to be stuck in the concepts of positivism and neopositivism, but , it has to be something open, just as teaching does not have to be bureaucratized as the positivists want it, science has to be something epistemologically plural, which allows for broader studies and which allows for the possibility of more scientific discoveries and not to be trapped by limitations imposed by positivism, but to see the world in a plural way and understand that there can still be many more things and advances to be accomplished in a revolutionary society that positivism cannot or does not allow for. And of course, understanding that science is done by humans and for humans, so the class struggle is included in it, as well as in technology, philosophy, religion, spirituality, politics, among others.

The idea I want to leave in this article is that the development of revolutionary education is extremely necessary in a revolutionary society, we must not forget that education is the main thing in practically any modern society, and if we want to create a revolutionary society that consolidates in the In the future, we need, of course, to focus and improve education so that it is revolutionary and fulfills the objectives of the revolution and the future of the revolution as well.

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